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It is questionable whether the custom tailor, working in his own home or the back shop of the merchant, could have exercised any influence on the special-order suit, which is made in a factory very much as the ready-made suit is. The meat cutters, working in the butcher shops scattered all over the country, have never been in a position to improve the lot of the packing-house employees, in spite of the fact that both are members of the same union. Moreover, Mr. Stowell has still been misled by the popular eulogy on the small shop, skilled mechanic, etc., and has not taken account of the transition that has been going on in the clothing industry during the last five or ten years. The leadership as to wages, hours, and conditions of labor has within recent years passed to the "cheap" clothing makers.

Mr. Stowell closes his study with a wholly gratuitous discussion of the marginal utility of suits made in the different ways indicated above.

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Social Purpose. By H. J. W. HETHERINGTON, M.A., and J. H. MUIRHEAD, LL.D. London: George Allen & Unwin, Ltd. New York: The Macmillan Company, 1918. Pp. 314. \$3.50.

Outlines of Social Philosophy. By J. S. MACKENZIE. Published as above. Pp. 280. \$2.00.

It is gratifying that the increased interest in social questions stimulated by the war has shown itself in some re-examinations of fundamentals, as well as in a flood of discussions of special problems. The two books before us are general expositions of social philosophy according to the conceptions of the idealistic or "neo-Hegelian" school of thought. Professor Mackenzie's work, intended as an introductory textbook, is less thoroughgoing and logically rigorous in its treatment of the subject than the volume by Professors Hetherington and Muirhead, but is more "human" and readable in style. Both expound the same doctrine and follow the same general plan. Each begins with a group of chapters devoted to the philosophical foundations of society and proceeds in succeeding chapters to apply the principles deduced to the problems of social institutions, the state, world-relations, and "religion."

The "fundamental principles" of the familiar neo-Hegelian social theory represent a development of Aristotle's dictum that man is by nature a social animal. The individual is an abstraction; man cannot exist apart from society. Social authority and obligation rest on the

fact that society is a *sine qua non* of the existence of human qualities, thought, will, and spiritual life. The view was popularized in England by T. H. Green and a school of successors, among whom the authors of these books are prominent. It is in part a reaction against the extreme individualism which has characterized the main line of English thought from Hobbes to Herbert Spencer, and whose dominance was closely connected with the fact that England was the native home of political economy and, back of that, of the modern industrial system. As a reaction to another extreme position, this "societism," as it may be called, is as useful as it is theoretically important. On the other hand, its own dangers and weaknesses are manifest. The doctrine that the common good is somehow distinct from the welfare of individuals, that society is more than a means for realizing individual values, leads easily to a type of nationalism for which humanity needs a cure right now quite as urgently as can be said of its individualistic bias.

The most unsatisfactory feature of discussions of this character is their tendency to vagueness, to dealing in generalities about which there is no very real issue, and corresponding failure to come to earth in the form of working principles. Of course there must be states, in some sense; but on what principles are they to be carved out, and what sorts of authority and how much should the majority of the people living in a certain area have over the minority? Of course there must be families; but what are the alternative possibilities here, and their respective merits? Some kind and extent of proprietary rights are inevitable; but what kinds are best? Contracts must be enforced, undoubtedly, but not all contracts; which ones, and in what ways? Such are the real questions. They cannot, to be sure, be answered by formulas, but such discussions as those under review do not by any means go as far as it is easily possible to go in making clear the nature of the alternatives open and the principles upon which choice among them actually depends.

Both books devote considerable space to economic institutions and needless to say show familiarity with the best economic thought. Yet both conceive the sphere of economic activity in a narrow and antiquated fashion. Subsistence wants, literally interpreted, certainly do not account for one-fourth, and probably not one-tenth, of the economic activity of any civilized people today. Professor Patrick Geddes, who is referred to in a quite complimentary way by one of the writers, has dealt adequately with this idea in a brilliant lecture on Ruskin. And Professor Mackenzie, in an enumeration of the "chief defects" in the working of demand and supply (p. 162), fails to mention the worst and most obvious

of all, the dependence of demand upon the existing distribution of income.

In spite of all criticisms or differences, these are interesting and very valuable works. The literary and especially what we may call the moral tone is of the highest, and the discussion is intellectually stimulating as well as informative. Extensive references and good indexes greatly enhance the value of both books to students. And (which is not to be despised) both are excellent pieces of book-making in the mechanical sense. We protest, however, against this brief and elementary "Outline" by Professor Mackenzie taking the place, as he suggests, of his earlier "Introduction," now out of print.

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